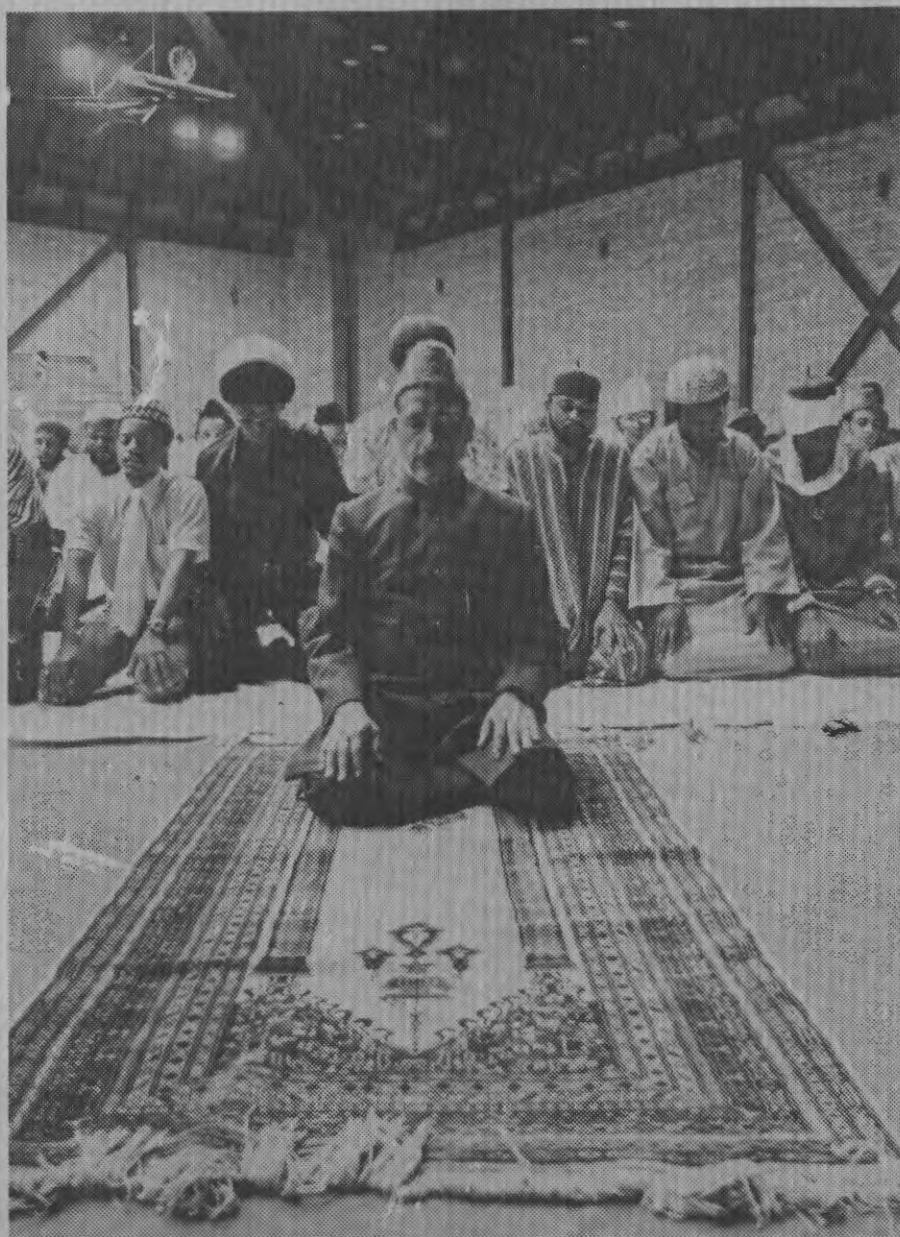


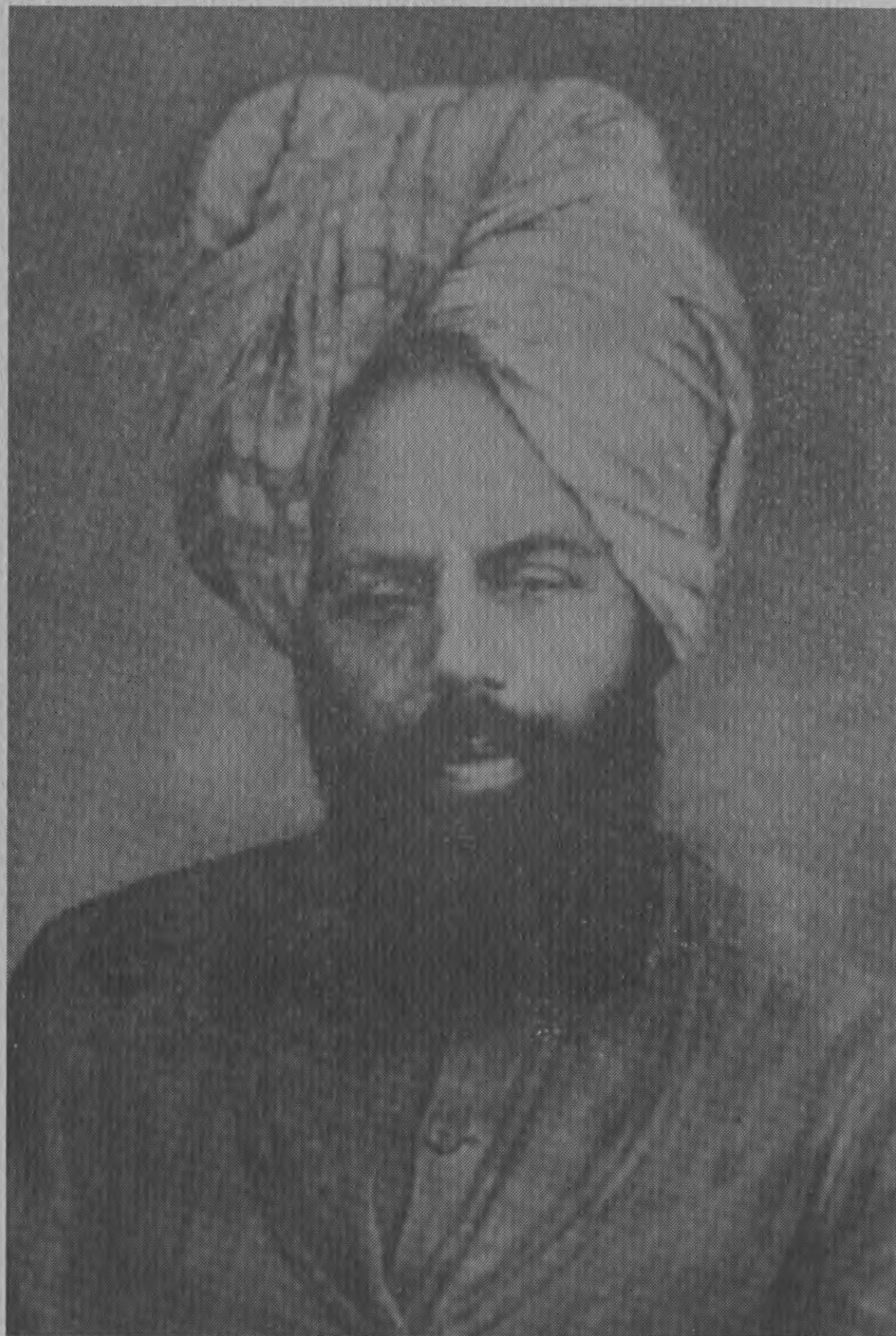
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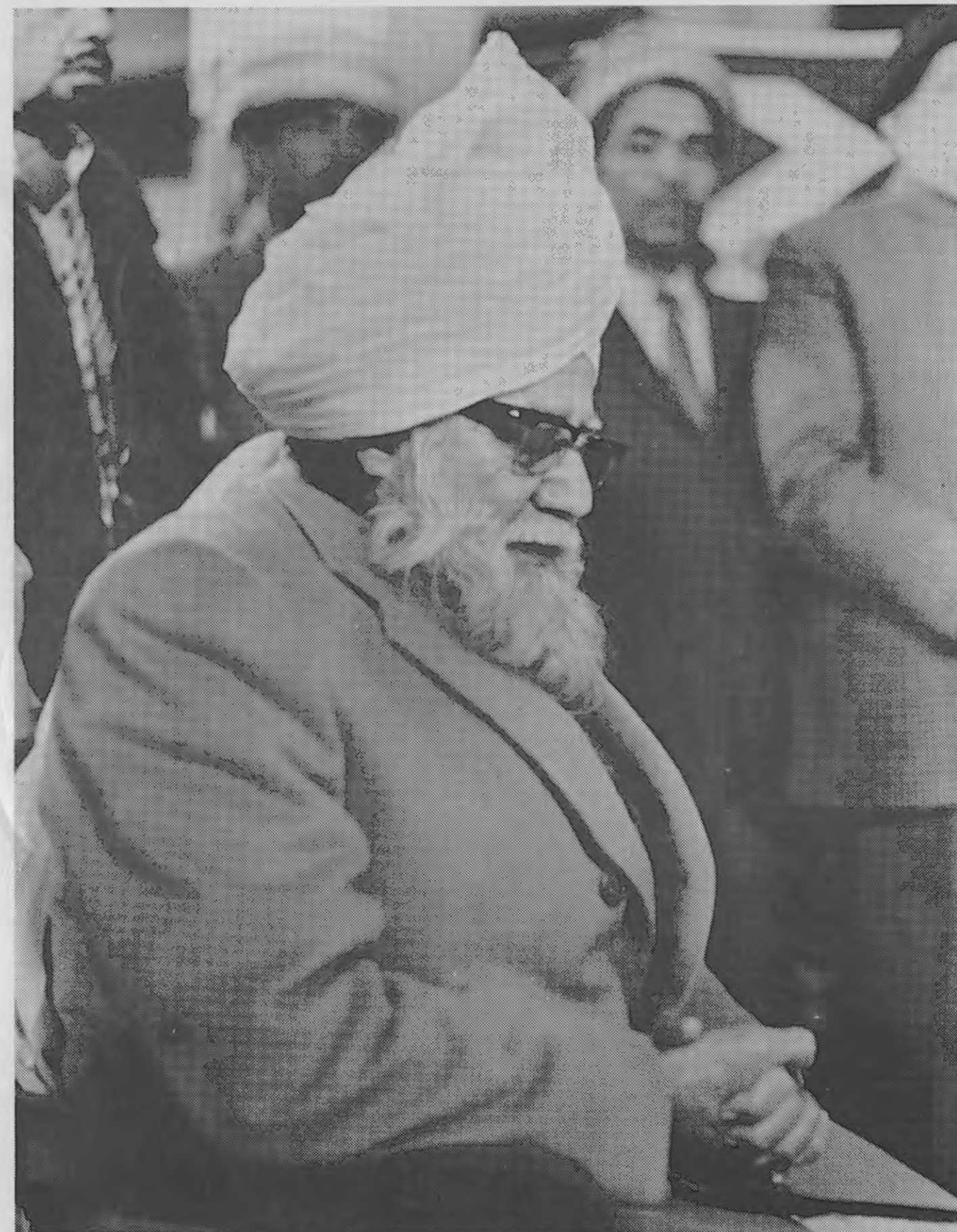
Ahmadiyya Movement in Islam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

The Muslim Sunrise



Hazrat Mirza Ghulam Ahmad
The Promised Messiah



Mirza Hafiz Nasir Ahmad
Khalifatul Masih III
Head of the Ahmadiyya Movement in Islam



M. S. Shahid

Introduction...

By M. S. Shahid, Missionary-in-Charge

Islam is a missionary religion. The example of the Holy Prophet (may peace and blessings of Allah be upon him) and his companions serves as a standard of conduct in this respect for the believers. Hence all the believers in Islam have been enjoined by Allah to convey Allah's message to all non-believers and strive hard for the uplift and progress of their faith with all the possible means at their disposal. The Holy Quran says:

"You are the best people raised for the good of mankind. You enjoin what is good and forbid evil and believe in Allah." (4:11)

As long as Muslims followed this golden principle and dedicate themselves to the preaching of Islam, with missionary zeal and spirit, they continued marching ahead until the message of Islam had reached to the corners of the then known world. In course of time, however, as they became careless and negligent of their duty of preaching, their power declined and their status began to fall. And they lost their power and influence.

It was at such a time that the Almighty Allah sent a reformer for Muslims in the person of Hazrat Ahmad, the Holy Founder of

the Ahmadiyya Movement in Islam, as a heavenly Warner and a beacon of light in this age of darkness. The voice raised from a small town called Qadian in India in the '80s of the last century, spread far and wide not only in India but also in the four corners of the entire world.

By the grace of Allah the Missions of the Ahmadiyya Movement, 60 countries of the world. The United States of America is also one of those countries which were blessed with the message of Islam through the followers of Hazrat Ahmad. Hazrat Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam, first conveyed the message of Islam to the people of America through a pamphlet, in 1885.

It was however in 1920 that a regular Mission of the Ahmadiyya Movement in Islam was established in the United States by an eminent companion of the Promised Messiah, Hazrat Dr. Mufti Muhammad Sadiq.

In the subsequent pages of the Muslim Sunrise efforts have been made to present to the readers a brief history of the Ahmadiyya Movement in Islam in the United States both in pictorial and narrative form.

...Editor notes

Proclaimed the Promised Messiah, Hazrat Mirza Ghulam Ahmad (1835-1908):

"There shall be only one religion (Islam) and only one Guide (Muhammad) on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth." (Tazkiratush-Shahadat, pp. 64-65)

The seed referred to was sown in America in the Promised Messiah's lifetime which grew and bore fruit under the auspices of the second successor and is now developing into a full-grown tree during the regime of his third (present) successor, as the study of the following pages will show.

The idea of having the history of the Movement in North America compiled originated with Imam Shahid, our Missionary-in-Charge, at the 1974 convention. In consultation with Amirs in attendance he assigned this task to the Editor. And this he has tried to do with the commendable cooperation of his learned colleagues. Almost the entire membership expressed interest in the publication, but Dr. Khalil Ahmad Nasir and Br. Hasan Hakeem of Waukegan, deserve special recognition.

The Editor, however, regrets it has not been possible for him to publish all the material and pictures he received, owing to limitation of space.

History of the jamaats with mosques and mission houses made available to him along with pictures, are included in our narration, as also the biographical notes on some of the oldest members of our Movement in America.

A revelation the Promised Messiah asserts: "I shall cause thy message to reach all the corners of the world." And regarding the 'Promised Son' God has revealed that he shall be known around the world. North America is a witness to the truthfulness of these prophecies. Establishment of active Ahmadiyya Jamaats in Boston, Mass.; Baltimore, Md.; New York, N.Y.; Washington, D.C.; Dover, Pa.; Philadelphia, Pa.; Detroit, Mich.; Teaneck, N.J.; Pittsburgh, Pa.; Dayton, Ohio; Athen, Ohio; Cleveland, Ohio; Chicago, Ill.; Waukegan, Ill.; Streamwood, Ill.; Kenosha, Wis.; St. Louis, Mo.; Jackson, Miss.; Homestead, Fl.; Portland, Ore.; San Francisco, Cal.; Los Angeles, Cal.; and individuals scattered throughout the United States, eloquently testify to the fulfillment of the divine revelations.

Besides, there are devout followers of this missionary movement all across Canada, all anxious to practice and preach Islam, as the article by Mr. Zakria M. Virk of Canada will show. Alhamdulillah!

--Mian Muhammad Ibrahim, Editor



Mian Muhammad Ibrahim

John A. Dowie - a false prophet

By Dr. Qazi Muhammad Barakatullah

John A. Dowie was born in Edinburg (Scotland). He developed a religious taste and worked as a Catholic minister in New Zealand, Australia. He migrated to America in 1888.

Dowie laid the foundation of a city called Zion situated at a distance of about 40 miles from Chicago, Ill. Dowie proclaimed himself to be the Prophet Elijah, the forerunner of Jesus in his second Advent. He attracted quite a number of people. In the hope that they would witness the descent of Jesus from Heaven, people came to settle in his city, Zion.

Zion city had its farms, factories, grocery stores, publishing house, etc. People contributed 10 per cent of their earnings to Dowie's fund. All the property was owned by Dowie himself. Because he was in his words, appointed by God as a prophet to the world. Millions of dollars were, thus, at his disposal. Dowie, therefore, lived the life of an aristocrat with wordly pomp and show.

Dowie was against the Muslims and their religion, Islam. He abused and called names to the Holy Prophet Muhammad, peace be on him. In his publication, "News of Healing" dated Dec. 19, 1903 and repeating it in the issue of Feb. 14, 1907, Dowie wrote:

"I pray to God that the day of destruction of Islam approach nearer. O God! Do like that, O God bring destruction to Islam."

He claimed if he was not God's prophet then there was none else in the whole world who could be a true prophet of Islam. (News of Healing, Dec., 12, 103) Addressing the Muslims Dowie asked them to embrace Christianity, otherwise, according to him, they would perish from the earth.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah, came to know about Dowie's claim. As the Hazrat was deputed by Almighty Allah to defend Islam, he called upon Dowie to stop his antagonistic remarks about the Holy Prophet of Islam. Hazrat Ahmad, therefore, sent a leaflet to Dowie challenging him to enter into a prayer contest with him. That, whosoever was a liar should die during the life of the truthful one. Dowie's attention was drawn to the prayer contest in 1902-1903. The American press took interest in the challenge. Some newspapers published pictures of both Hazrat Ahmad and Dowie, giving the details of the prayer contest.

Dowie met his fate as of the prayer contest. Dowie was paralysed, his self made dominion dwindled and he was thrown out of his own city, Zion. He lost his senses, and full of dejection and disappointment Dowie died in March, 1907, of course during the life of Hazrat Mirza Ghulam Ahmad. (Islam, The Religion for Mankind, pp. 40-43)

An account of the challenge, appearing in an American newspaper is given here:

It was in these words that Dowie was requested to strip for the fray.

"I am the true Messiah who was to come in the last ages, thus has Almighty God spoken to me. I don't claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim."

The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than the Messiah who has gone before me. In the looking glass of my person, the face of God is revealed to a far greater extent than in that of Jesus's person. If these are simply my own assertions, and there is no other authority for them, I am a liar; but if



John A. Dowie

Almighty God bears witness to my truth, no one can give lie to me. Thousands of times--I should say times without number--has borne witness to the truth of my claim."

"A sign of the evidence of God in my favor will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elijahship shows his willingness by direct or indirect means to enter the contest against me, he shall leave the world before my eyes with great sorrow and torment."

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent him in September last, nor even has he so much as mentioned it in his paper. For an answer to that challenge I will wait for a further period of seven months from this day, the 23rd of August, 1903. If he accepts the challenge within this period and fulfills all its conditions as published by me previously, and makes an announcement to that effect in his paper, the world will soon see the end of this

contest. I am about 70 years of age while Dr. Dowie is about 55, and therefore, compared with me he is a young man still. But since the matter is not to be settled by age, I don't care for this great disparity in years. The whole matter rests in the hands of Him who is the Lord of Heaven and Earth and judge over all judges, and He will decide it in favor of the true claimant."

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life time if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and he proved to be an impostor. Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or refusal."

"I close these brief remarks with the following prayer:

"O Powerful and Perfect God, who hast ever been revealing and will continue to reveal thyself to Thy Prophets, do thou give Thy judgement and show to Thy people the imposture and falsehood of Dowie for Thy weak creatures, having fallen away from Thy path and are wandering in error far from Thee."

"People sometimes say to me, 'Why do you not reply to this, that and the other thing?' Reply! Do you think that I shall reply to the gnats and flies? If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live."

Only once did he show in any way that he knew of the existence of Mirza Ghulam Ahmad. He referred to him as the "foolish Mohammedan Messiah" and on Dec. 12, 1903, he wrote: "If I am not God's prophet, there is none on God's earth that is." In the following of January he wrote: "My part is to bring out the people from the south, and settle them in this land and other Zion cities until the time shall come when the Mohammedans are swept away...May God grant us time." Whereupon Mirza tersely challenged him to "pray to God that of us two whoever is the liar may perish first."

Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissensions. Mirza came forward frankly and states that he has won his challenge or "prediction." And he announced it. He regards the misfortunes which befell his traducer in America as evidence of divine vengeance commingled with divine judgement." (Sunday Herald, dated June 23, 1907)



Mufti Muhammad Sadiq

By Dr. Khalil A. Nasir,

Although the formal foundation of the Ahmadiyya Muslim mission in the United States of America took place in 1920, the contacts of the Western Hemisphere with Ahmadiyyat go back to the life of the founder of the Movement, Hazrat Mirza Ghulam Ahmad.

There is substantial evidence of frequent correspondence in the decades before World War I by scholars interested in the study of Islam and seekers for truth with Hazrat Ahmad and other leading Ahmadiis.

More specific and public involvement with America began in 1902 when Hazrat Ahmad published a challenge to a self-styled evangelist, Dr. John Alexander Dowie of Zion, Illinois, who claimed to be the "First Apostle" and declared that Islam must be crushed.

A brief account of the rise and disintegration of his structure appears in another section of The Muslim Sunrise.

Mufti Muhammad Sadiq. He set foot on American shores in February of 1920. Due to an erroneous impression about some aspects of the teachings of Islam being in contradiction with the American Constitution, the officer of the Bureau of Immigration withheld permission to Dr. Sadiq to land in the country. He was therefore, detained in Ellis Island until higher authorities, on his appeal, reversed the original decision by May, 1920.

Starting from New York and Detroit, he travelled extensively in headquarters in Chicago, Illinois. A tenement house near the Uni-

versity of Chicago in the South Side was purchased and converted into what became the first Islamic mosque in this country.

In addition, Dr. Sadiq founded the first Islamic journal from the Western Hemisphere under the name of The Moslem Sunrise. During his short stay of a little more than three years, missions were established in several cities.

In addition to Americans interested in Islam, Dr. Sadiq was frequently visited by many Arab Muslims, usually small businessmen from Detroit, Chicago, Pittsburgh and other midwestern towns. These visits gratified their need for the spiritual sustenance so badly needed by people uprooted from their traditional religious environment.

Dr. Sadiq was followed in 1923 by Hazrat Maulvi Muhammad Din who served the cause of Islam until 1925. After his departure, the activities of the Ahmadiyya Movement were carried on for several years by Dr. Muhammad Yusuf Khan who had arrived in the United States as a student but took an active interest in providing continuity to the mission work until Mutiur Rahman Bengalee was appointed missionary in 1928.

During Sufi Bengalee's two assignments in this country extending until 1948, a period of almost 20 years, the activities of the mission received a new momentum. Besides the Moslem Sunrise, Sufi Bengalee authored two books, The Tomb of Jesus, and The Life of Muhammad, which became the earliest publications of the Movement from the United States.

He maintained an office on State Street in downtown Chicago from where he estab-

lished contacts with many such famous people who had found it difficult to visit the Chicago Mosque on the South Side.

On his second visit to America in 1936, he was accompanied by his wife, Mrs. Atiyyah Bengalee, and by an additional missionary, Maulvi Muhammad Ibrahim Nasir. Unfortunately, the latter was not permitted by the Bureau of Immigration to enter the United States. The arrival of Mrs. Atiyyah Bengalee gave a valuable boost to the organization and activities of the American Ahmadi women.

The Second World War delayed both Sufi Bengalee's return to Qadian, the religious center of the Movement, before the partition of India into what is now known as Pakistan, as well as the appointment of any new missionary to the American mission.

However, Hazrat Khalifatul Masih II instructed Khalil Ahmad Nasir, the writer of this article, to have his passport and necessary papers ready so as to proceed to the United States, as soon as the post-war situation could permit travelling out of India. In fact, it was only on an American freighter, bringing ammunition and armaments from the Burma theatre of war, and only as a student, that, in early 1946 he could leave for his U.S. assignment. The wartime conditions still prevailed in America at that time to the extent that this freighter could unload its cargo only at a remote northeastern town of Searsport, Maine, where its few passengers also disembarked.

Nasir served as assistant to Sufi Bengalee

The history of Ahmadiyyat in America

Continued page 6



HAZRAT MAULVI MUHAMMAD DIN, now 92, second missionary to the states (1923 - 1926) is by the grace of Allah still actively involved in the service of our community at the headquarters. He is the president of Sadr Anjuman Ahmadigha Rabwah Pakistan.

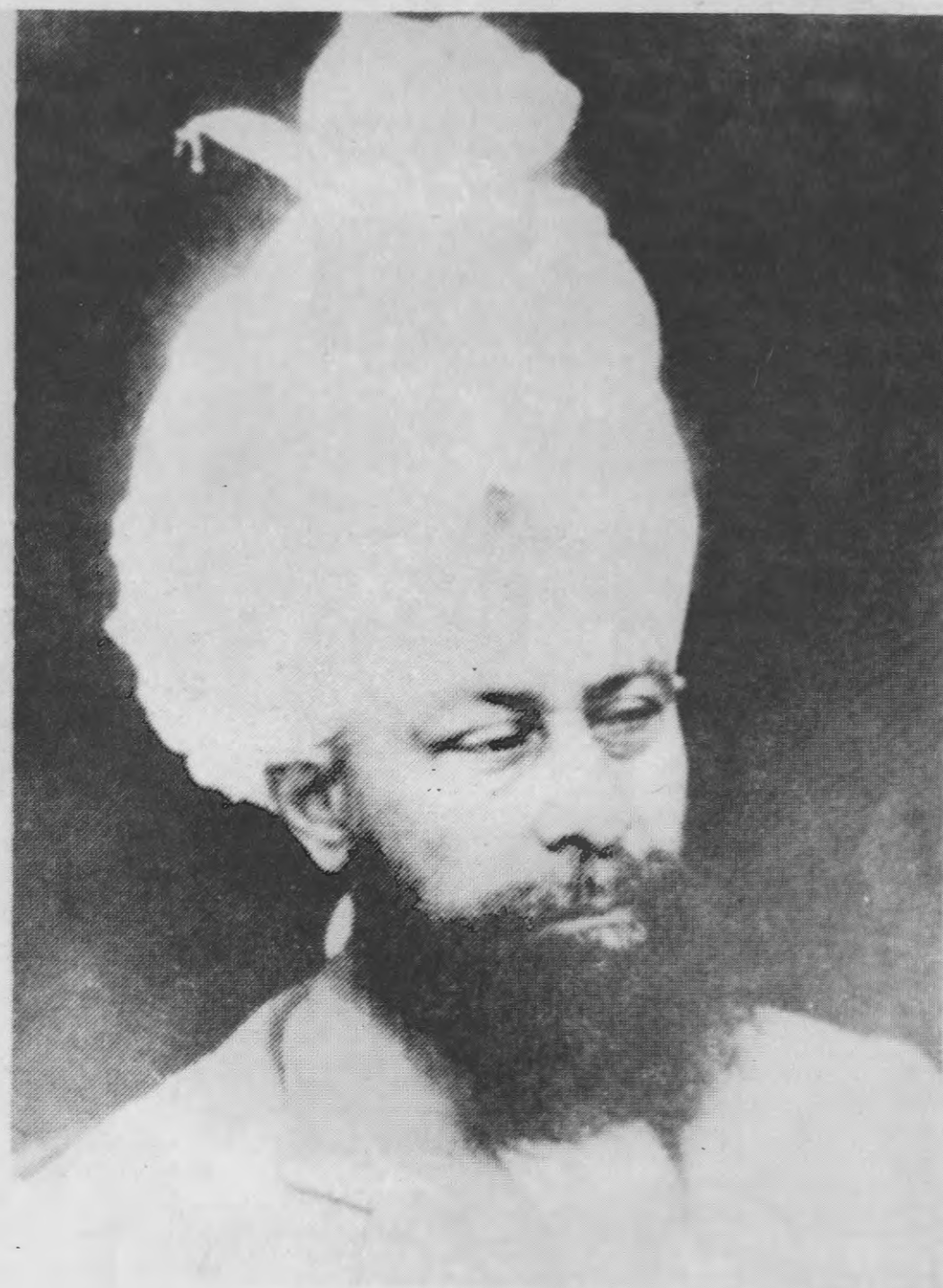
An acknowledged scholar of the English language, he has been associated with translations in to English of the classic works of our Movement since 1914, a distinction he has maintained to date through intellectual pursuits and constant study.

SAHIBZADA MIRZA MUBARAK AHMAD

Grandson of the Promised Messiah, son of the "Promised Son" and brother of the "Promised Grandson", the present head of the Ahmadiyya Movement in Islam. Hazrat Mirza Mubarak Ahmad (61) is the Director General of Tahrik-e-Jadid, Sadr Anjuman Ahmadiyya Rabwah Pakistan and Director of our missions and missionary activities abroad since 1953. Hazrat Mian Sahib has travelled extensively to explore prospects of opening new missions in countries not included in our net work of missions so far, and strengthening the already established ones. Consolidation of our missions in North America and our missionary achievements owe much to the initiative, successful planning and inspirational guidance of our gifted and revered Mian Sahib.



MAULVI ABDUR RAHMAN KHAN BENGALI who died in 1972 in Dayton, Ohio served the cause of Islam as our missionary for a number of years. A martyr in the cause of Allah, he has left a name behind him and is remembered with reverence by all those who came in contact with him.



HAZRAT MIRZA
BASHIRUDDIN MAHMUD AHMAD
*Second Successor
of the Promised Messiah*



until 1948 when he succeeded him as Missionary-in-charge on his return, with his wife and four children—all American born—to Qadian. It may be noted that the late Sufi Bengalee's family has since returned to America. All of his four children, with their respective families, are presently living in the Washington, D.C. area.

Before Sufi Bengalee's return, Nasir was joined by Ghulam Yasin and Mirza Monawar Ahmad. Their addition facilitated the dividing of mission work into Circle Missions. The two new missionaries served most of their periods of assignment respectively in New York and Pittsburgh.

Mirza Monawar Ahmad became the first "Shaheed" of Ahmadiyyat, the first to breathe his last in the service of Islam, in the United States. On Sept. 15, 1948, he died in a Pittsburgh hospital soon after he had suffered the grief of his father's demise. Hazrat Khalifatul Masih II personally led the prayers for the deceased in

Lahore. Hazrat Mirza Bashir Ahmad wrote a special article on his invaluable services and dedication to Islam.

The Pittsburgh Circle, after the sad demise of Ahmad, was, for several years, administered by Maulvi Abdul Qadir Zaighum. His terms of assignment to the American Mission resulted in invaluable contributions matched by the services of his other colleagues.

The Post World War II era called for fundamental adjustments in both the structure as well as the activities of the Ahmadiyya Muslim mission in America. Before the end of 1948, several major policy decisions of far-reaching impact were made and implemented. Some of these may be cited as follows:

With the arrival of several new missionaries, now it was possible to divide various branches of the community into Circles. In addition to Yasin, Ahmad, and Zaighum, the services of Shukar Ilahi Husain were also made available. This enabled the center to divide the work into four Ahmadi Circles. The Chicago Circle, which also served as the headquarters; the New York Circle; the Pittsburgh Circle; and the St. Louis Circle.

— An urgent need for the members towards an opportunity to get together at least once a year was strongly indicated. Consequently, the institution of annual conventions was introduced. The first such convention was held in Dayton, Ohio. It is gratifying that in spite of many trials and tribulations of the succeeding years, those annual conventions have been held without interruption.

— With the fledgling expansion of the missionary program, it was strongly felt that the administration of various aspects of the mission should be managed by the American Ahmadies themselves. At the 1948 convention, the national secretaries were first elected for education, propagation, social work, etc.

Lajna Imaullah, The Maid Servants of

Continued

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Allah, an organization for Ahmadi women, was of course already in existence before 1948. Now the time had come to introduce local chapters and organize it at the national level. (Amatul Hafiz Nasir was elected national president for that year.) Time had also come to launch the Khuddam-ul-Ahmadiyya, the organization of young men. This was found simultaneously.

--Time had also come for the American Ahmadi youth to go to the headquarters of the movement, now located at Rabwah, Pakistan, to receive direct exposure to an Islamic environment and receive theological education. Rashid Ahmad of St. Louis was the first young Ahmadi to make the trip overseas. He was later followed by several others.

--It was realized that in addition to the Moslem Sunrise, a regular publication was needed to appear on a monthly basis to furnish up-to-date information to the members. The Ahmadiyya Gazette was launched to provide members with the news, activities and new programs of the movement. The Gazette continues to be published today.

--In order to attract the attention of the American public toward Islam, it was considered desirable to reproduce some of the basic literature of the movement from the United States. The idea was to match the standards of paper, printing and general make-up of the books to which the Americans are accustomed. The first such venture was the publication of the book, The Ahmadiyya Movement in Islam by Hazrat Khalifatul Masih II to be later followed by several others.

While there were formidable obstacles in the past years to publish the movement's journal without interruption, the need to transform The Moslem Sunrise into a regular quarterly magazine was strongly felt. A firm resolve was made toward an uninterrupted publication of this, the only journal of the faith of Islam at that time from the Western Hemisphere. It is a source of deep gratification that in the subsequent 12 years (1948-1959) not a single issue was missed.

With the end of World War II, the rapidly growing importance of the United States as the leading Western power became all too clear.

Washington, D. C., the nation's capitol had grown to serve as the nerve center of the world. World Bank, International Monetary Fund, and several other international units established their world headquarters in this city. As the end of colonialism was lurking on the horizon, the emergence of many new sovereign nations of the Third World could now be foreseen. This, of course, would have meant the establishment of many additional embassies and diplomatic missions of the Islamic world as well as of the other non-Western States, in Washington, D.C.

It was under the background of these and other important developments, that in 1949, the Missionary-in-charge presented himself before Hazrat Khalifatul Masih II. After a comprehensive review of the situation, the head of the Movement, decided to transfer the national headquarters to the American mission to the nation's capitol, while still retaining the Chicago property as a monument



**Ghulam Yasin, Dr. Khalil Nasir, Sufi M. R. Bengalee
Mirza Monawar Ahmad**

to the founding of the mission under the direction of Dr. Mufti Muhammad Sadiq.

The missionary-in-charge was instructed by the Hazrat to immediately search for a desirable, spacious property in the center of diplomatic section of the city. This task was accomplished within the next few months. By April 1950, the headquarters of the Movement were formally established at 2141 Leroy Place in the Northwest section of the city. Hazrat decided to name in the American Fazl Mosque. The new building, in addition to serving as the center of national administration, propagation and education has been visited by people from all parts of the world. Included among these have been heads of government, prime ministers, ambassadors of various nations, and officials of the American government.

In the first decade of the history of the Washington mission, Syed Jawad Ali was sent by the Center as an additional missionary. For several years he rendered important service as the secretary of the mission.

His first wife, Syeda Teenak, became the second Ahmadi to have come from Rabwah, the international center of the Movement, who breathed her last in this country. Both late Mirza Monawar Ahmad and Syeda Teenak are buried in Pittsburgh. The third "Shahed" to have expired in the United States was the late Maulvi Abdur Rahman Khan Bengalee whose body was transported to Pakistan to be buried in Rabwah.

Syed Jawad Ali was accompanied on his second assignment to America by his wife, Saeeda Ali, who rendered equally important contributions to the cause of the education and organization of the Ahmadi women.

Since then, several missionaries were stationed for various periods, in different parts of the country. Since this brief survey cannot adequately cover their contribution, it is hoped that another article will deal with that part of the Movement's history in greater detail. These missionaries to date include:

Maulvi Nurul Haq Anwar, Maulvi Aminul-

lah Khan Salik, Soofi Abdul Ghafoor, Maulvi Abdur Rahman Khan Bengalee, Abdus Shakoor Kunze, Major Raja Abdul Hamid, Qureshi Maqbool Ahmad, Major Sharif Ahmad Bajwa, Muhammad Siddiq Shahid, and Muhammad Ibrahim Mian.

Along with the establishment of the American Fazl Mosque in Washington, D.C., possibilities were explored for the actual building of a mosque of traditional structure. One of the most pious and dedicated Ahmadi couples, Wali Kareem and his wife, Lateefa, donated a plot of land next to their home with the specific request that a mosque be built on the lot.

After the blueprints were approved by the proper authorities, a ground digging ceremony was arranged which was attended by many members of all missions. At this occasion of the foundation of the first mosque to be built by the American Ahmadi Muslims, missions and individuals came forward enthusiastically to make pledges for contributions towards the building costs. In the following few years, the building was completed. It has, since then, served as a great tribute to the devotion and love of the American Ahmadi Muslims towards Islam.

The early post-war years witnessed a polarization of the world into two camps. An era of cold war between the U.S.S.R. and her allies on the one side, and Western nations led by the United States on the other, had begun. Both communism and the Western brand of democracy claimed that they alone could provide the solution to the problems of the world.

Obviously, there was a need for presenting the Islamic view on the problem, particularly in the United States, the center of this great debate. The head of the Movement initiated in 1951 a series of publications published by the American Fazl Mosque.

The publications received a world-wide distribution. Copies were regularly mailed to all members of Congress, top officials in the executive branch of government, leading news-

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The Maid servants of Allah

By Nycemeah Ameen

Islam and Ahmadiyya were first introduced in America during the Depression years (1920-1940). Consequently, a significant number of its initial converts were very poor. However, it was under these circumstances that the Ahmadiyya Movement attracted its most devoted followers. During this period, most Ahmadi members were unable to keep their mosques financially operative through contributions out of their own income. To accommodate that situation, many Ahmadi women personally maintained the upkeep of the mosque and sold handicraft items to raise mosque funds. These activities formed the bases of cohesive force which united the female members of the community and laid the foundation for the future establishment of the Lajna in America.

The first official request from Rabwah, Pakistan (the center of the Ahmadiyya Movement) for all Ahmadi women to become members of a local Lajna, was not received until 1946. As the Pittsburgh community had the largest Lajna, they were the first to receive an official program from the Center on the obligations of the Lajna. The members were instructed to propagate Islam and to pay regular dues and subscription (a financial obligation every income-earning Muslim has to the community). The Center also requested that periodic reports of the Lajna's activities be sent to Rabwah.

In 1950, the Missionary-in-Charge (official religious leader from the Center), Dr. Khalil Ahmad Nasir, requested the local Lajnas to elect a National President who would formulate a national program which the local Lajnas could utilize as a guideline for their

own activities. That same year, Hafiz Nasir, the wife of the missionary, was appointed the first National President of the American Lajna. During her term of office the first National Program for the Lajna was instituted. This program instructed the Lajna members to emphasize modesty in dress; to hold functions for the non-Ahmadi community to expose them to Islam; and to make articles which could be sold at the "Annual Gathering" in Rabwah. A time was also suggested to be set aside at the American Ahmadi Annual Convention, in order that reports of local activities could be heard and other officers could be elected to assist the President in implementing the National Program.

During the period from 1957-1960, a major effort was made on the part of the National Lajna to establish local Lajnas in every city where an Ahmadi mission existed. By the end of 1960, there were even 11 active local Lajnas throughout the United States, each with their local programs based on the National Lajna's instructions.

In 1961, the National Lajna received the Constitution and Rules of the International Lajna Imaullah from Rabwah, Pakistan, and the Lajna in America was then organized according to its instructions. In 1973, American by-laws were adopted to the International Lajna Constitution. At the 1961 Annual Convention, the same year, all the female Ahmadi were instructed concerning the Lajna Constitution. The permanent office positions of the National Lajna were also determined.

In 1962, the National Lajna, with the complete support of the local Lajnas, held its first annual camp session, for the benefit of Muslim children in the United States. The camp was also available to non-Muslim children who expressed interest. The camp was financed through the fees received from each participating child and a camp committee

set-up by the National Lajna.

From 1962 to the present, the American Lajna has made significant accomplishments in the way of Islam, including the publication of a National magazine, "Ayesha," and a quarterly circular.

Lajna has also established an American Mosque Fund; financially assisted in the construction of the Denmark Mosque and the Dayton, Ohio, Mosque.

Lajna sent its first representative to the International Lajna's Annual Gathering in 1973, Sis. Amatul Elahee, now deceased. In 1974, eight American Lajna members attended The Movement's Annual Gathering at Rabwah. The National President addressed the Lajna assembly.

Former Lajna Presidents:

Hafeez Nasir, wife of the Missionary-in-Charge, Khalil Nasir, was the first president during the late 40's and early 50's.

Aliyyah Ali, of Indianapolis, Ind., served during the early '50s to 1956. Sister Ali was one of the first converts to Islam in this country. She died of cancer.

Muneera Ahmad of St. Louis, Mo., was national president from 1956 to 1957.

Zakiyyah Ashraf of Boston, Mass., served from 1957 to 1959.

Saeeda Lateef of New Jersey, served from 1959 to 1963.

Aliyyah Shaeed of Pittsburgh, Pa., served from 1963 to 1966.

Saeeda Lateef was elected again and served from 1966 to 1967.

Nycemeah Ameen, of Washington D.C. served from 1967 to 1969.

Lubna R. Ijaz of Pakistan, served from 1969 to 1972.

Nycemeah Ameen was re-elected and served from 1974 to 1975.

papers and diplomats of many nations. The reaction from many quarters was most gratifying. The series was successfully concluded in late 1952.

The year, 1951, was noteworthy for the publication of the American edition of the most outstanding expositions of Islam written by the head of the Movement, entitled, Ahmadiyyat or the True Islam. This attractive Mission was welcomed by the Ahmadiyya Muslim missions all over the world.

Greatly encouraged by the acceptance of this project, the American Fazl Mosque launched, in 1953, another equally important task-- the publication of The Philosophy of the Teachings of Islam, a masterpiece written by Hazrat Ahmad, the founder of the Movement. This edition, too, received an encouraging response. The central publication office in Rabwah indicated its hearty approval by publishing the exact impressions of the American editions of these two books for world-wide distribution.

In 1954, an important World Conference on Religions was hosted by the Anania-Kyo in Shimizu City, Japan. Hazrat Khalifatul Masih II's vision led him to decide that Islam's representation by the Ahmadiyya Movement was absolutely vital. He instructed the missionary-in-charge at the American, Fazl Mosque to participate in this historic conference to represent the Islamic views on the problems of world peace.

The Hazrat instructed the Ahmadiyya delegate to proceed from Japan to Mindanao area of Southern Philippines in order to establish fraternal bonds with the Muslims of this remote land, so far neglected by the Muslim world. Recent developments in the Moro Muslims have conclusively proved the validity of the Hazrat's decision to draw these Filipino Muslim communities closer to the Muslims in other parts of the world.

During the same year, 1954, the World Council of Churches held its annual conference in Evanston, Illinois. This opportunity was availed by the American mission to extend an ecumenical invitation to join their potentials and endeavors with the Muslims of the world in the cause of peace. An open letter was sent to all delegates, which was later published in the Muslim Sunrise.

In 1956, the National Association for Bible Instructors held its Annual Conference at the University of Chicago campus. Since, by this time the activities of the Ahmadiyya Muslim mission in America were well-known to these scholars of religion, the convenors of the conference invited the missionary-in-charge to present a paper on the Islamic view of "Man's Quest for Community and Brotherhood." By Allah's Grace this was very well received and resulted in invitations for lectures at several university and college campuses.

In 1957, the missionary-in-charge was invited to lecture at the prestigious Haverford College run by American Friends, Quakers,



'I will cause thy message to reach the corners of the earth.'

He happened to meet on this visit an Italian professor, Dr. Caselli, who mentioned about a remarkable book on Islam written by Dr. Laura V. Vaglieri, chariman of the department of Muslim Civilization and Culture at the University of Naples in Italy, published in 1925. Dr. Caselli had rendered this brilliant work in English for the limited use of his students. Only a few copies of his mimeographed translation, therefore, were available. Reading this book was a moving experience. Fortunately, Justice Chaudry Muhammad Zafrullah Khan was visiting the United States at that time. The impressions of the writer of this article were fully shared by him. In fact, he strongly urged that the book be published by the American Fazl Mosque. He was gracious enough to revise the translation and to write a valuable forward. Soon after the permission for its publication was received from the author, Dr. Vaglieri, and the translator, Dr. Caselli, this outstanding work was published under the title of An Interpretation of Islam. It indeed constituted a great contribution to the literature produced by the American mission.

The year of 1959 witnessed the convening of a World Religions Conference in Dallas, Tex., attended by such world-known leaders as the Prince of Netherlands, and his Excellency U Nu, the Prime Minister of Burma. Islam was represented by Justice Chaudhry Muham-

mad Zafrullah Khan, and this writer, two servants of the Ahmadiyya Movement.

This brief survey is necessarily limited to only the first 40 years of the American Mission in which this mission evolved from its meagre and humble infancy to its maturity. From a lone voice raised in the lone enclosures of Ellis Island in 1920, it transformed into an organization with its headquarters in the heart of the nation's capitol, and with missions spread from coast to coast.

The present expansion is indeed founded, by Allah's blessing upon the guidance and prayers of the Khalifat and upon the contribution of energy and resources of many, many, Ahmadi servants of Islam.

Although it is impossible to record the names of all or even the most of them--both American born and others--yet surely their reward is with the Almighty. May Allah shower His choicest blessings on all of them and may their human weaknesses and shortcomings be covered by His all-encompassing mercy, and be forgiven. May the true teachings of Islam be firmly established in America and all over the world, and His name be glorified through the services of Ahmadiyyat. May Allah also enlighten those misguided souls who have misunderstood and misconstrued the intentions, convictions and endeavors of the true and dedicated servants of Islam.

A message to U.S. Ahmadiis

By Hazrat Amirul Muminin,
--Khalifatul- Masih II

I have been asked by our Missionary-in-Charge in the United States of America, Mr. Khalil Ahmad Nasir, to write a message for you to read in your Second Convention. It is a pleasure for me to do so. Twenty-nine years ago, I sent Mufti Muhammad Sadiq, an old companion of the Promised Messiah (peace be on him), to introduce the Ahmadiyya Movement in your country. He after reaching the United States of America, chose Chicago as the centre of his mission. His was a lonely voice raised in support of the truth about a quarter of a century back; and probably the people laughed when they heard him preach Islam and call them to Ahmadiyyat -- the true and divinely inspired interpretation of Islam. Probably they thought every prophet and his disciples were mad. But those who thought so were mad themselves. The sheep that does not recognize the shepherd is mad and destined for destruction, for it becomes the prey of that old wolf -- Satan; and loses all hope of salvation.

My dear friends and children! No country and no people are absolutely without any seekers after truth. The voice which was taken as the babble of a mad man by many, began to attract some of those who were destined to be the pioneers and torchbearers of truth in the United States of America. May be some of them have left this world, their spirits might be hovering over your heads just now seeing in you the seed which is being broadcast by God in the wilderness, as well as in some well prepared soil, to grow in time and become heavy crop to give a new life to millions and millions of people of your country.

My friends and children! Ahmadiyyat is the message of God Almighty and not a scheme conceived by any mortal being. So you should look upon it as such and try to follow it literally and with great care. No good citizen breaks the law of his country and so is the case of a true believer. He knows that the law of God is based upon infallible philosophy and is for his good. He knows that the law of God is based upon infallible philosophy and is for his good and betterment. So always try and strive to know more and more about Islam and Ahmadiyyat, so that your actions may be in complete accord with the law chosen for you by your Creator. God Almighty says in the Holy Quran, "Today I have brought to perfection the spiritual code according to which you have to live and thus I have filled for you the cup of my blessings to its very brim." This verse shows that every order and injunction given by the Holy Quran is for the spiritual uplift of man and not as an arbitrary order to make the human beings feel their serfdom to God. God has nothing to gain if we follow "The Law." It is we who benefit from it and so the person who is lukewarm in his obedience to the law in letter and in spirit, is himself a loser. Woe to him who finds the door of heaven opened for him but turns his



face and goes astray. So I advise you with all the love I bear for you, to avail yourselves of this great opportunity of being pioneers of truth in your country and set a grand example of true obedience to God and His religion for your contemporaries and for the coming generations, so much so that you become in the eyes of God, the deliverers of your country and your people; and become like the first disciples of the prophets of old. Those disciples had no special claims on God; their only claim was that they were the first to believe, first to make sacrifices and first to live a life which was not in conformity with the lives of their countrymen. They bore and bore well all rebuke; they took with a light heart all ridicule and stuck to the way which God chose for them and thus they became the chosen people of God. Old orders and governments die out giving place to new ones but these disciples' good name has been kept alive all along. Mighty nations have perished; strong governments have succumbed but these people never died and are still living in the memories of millions of people who love them more than their own kith and kin.

Dear friends and my spiritual children! Fortunately you have got the same opportunity, being the first bearers of truth in the United States of America, being disciples of the disciples of the Promised Messiah (peace be on him) -- beloved of God, His only begotten son, in the same sense as the Christ was.

God has no son but those who gain His presence and win his pleasure thorough steadfast love and never wavering faith, become like sons to Him. Nay even more than that. A father may for sake his son in certain circumstances but God never forsakes his beloved ones. You have a futher blessing that you found the time of the Promised Son and so you are not mere disciples of the disciples of the Promised Messiah (peace be on him) but are also like the first disciples themselves. So rise to the grand occasion and act according to your exalted position. Do not forget that everybody is directly responsible to his God.

Therefore, do not copy anybody's weaknesses but follow the word of God and His Prophets and try to live a life even more pious and clean than the lives of those who have come to teach you. I also hope that my representatives there will set a good example for you and will not act in a way detrimental to the cause of Islam and misleading seekers after truth. Woe to him who gets the opportunity of bringing people to the fold of God but delivers them to His eternal enemy -- Satan. May God help you, your preachers and your country, so that all of you gain the blessings of God and your country, through your untiring efforts and the grace of God, becomes of the first strongholds of God and His true and living religion -- Islam which is truly represented in our time by Ahmadiyyat. Amen.

A testimony to Ahmadiyyat

I was born on Sept. 2, 1901. At that time my father lived with his family in Kapoorthala, India. I was named Abdur Rahman by the Promised Messiah. After suffering through a storm of opposition to us in Brailee, my father brought our family to Qadian where we were blessed with the direct guidance by the Promised Messiah. I remember seeing Hazrat Ahmad, until his death in 1908.

In March of 1917, I enlisted for World War I. When I returned in 1919, I was unemployed. In 1920, our revered leader Hazrat Musleh Maood (may God be pleased with him) during the month of Ramazan in a Friday sermon addressed the jobless youth thus:

"Do not become a burden on the Movement. Immigrate from the homeland to serve the faith. Let it be your aim. Allah the Great will bless your bread and butter."

Accordingly, some young men, including me, departed. I planned to come to the States where I hoped to be of some service to Hazrat Mufti Muhammad Sadiq. With Allah's grace I arrived in New York on Dec. 12, 1921. At his direction, I came to Chicago. There I met Dr. Muhammad Yusuf Khan Sahib. After a few days Maulvi Muhammad Din Sahib also came to succeed Hazrat Mufti Sahib, after his return to Qadian. Later, I left for Detroit

where I got employment with the Ford Motor Company.

Hazrat Mufti Sahib had lived in Detroit for many years. Here there were several thousand Muslims, most of them from Arab countries. Hazrat Mufti Sahib led them to establish a mosque. Unfortunately years later it was sold and turned into a dancing hall.

After the Ford Company's plant where I WORKED CLOSED DOWN, I moved to New York where I met Dr. Muhammad Yusuf Khan. He had established a mission. He made me incharge of it and left for Detroit. I did well in running this mission by His grace. Again, I returned to Detroit where I ventured into the business of cosmetics. It flourished well. One of our salesmen, who had earned a Ph.D to his credit, put our products in stores operated by my company in Pennsylvania and West Virginia. From Detroit I used to go to those parts of the country to look into the progress of my business. Due to the long journey I used to hop-stop in Cleveland. Once here I met Dr. Yusuf Khan. One day as we were talking while walking through the street, the winter is so dangerous and during the summer its not so pleasant either. Let us join here to propagate. Allah the great will create a market here for your products to be sold." At his suggestion, I started looking for a place to stay. I went inside a house which

had a sign outside, "Room for Rent." From Detroit I used to go to those parts of the country to look into the progress of my business. Due to the long journey I used to hop-stop in Cleveland. Once here I met Dr. Yusuf Khan. One day as we were talking while walking through the neighborhood Bro. Khan said to me, "To earn your livelihood you go through a lot of running around. The passage during the winter is so dangerous and during the summer its not so pleasant either. Let us join here to propagate. Allah the great will create a market here for your products to be sold."

At his suggestion I started looking for a place to stay. I went inside a house which had a sign outside, "Room for Rent." The couple were sitting on the porch. They gave us a room for \$5 a week for both of us. They listened to our religious point of view with a great deal of interest. After a couple of days both of them accepted Ahmadiyyat. This was sister Aliyya and her deceased husband, Jamal Ahmed in 1930. Thus we had our foundations laid down in Cleveland. Slowly but surely, by his grace our mission was established here.

In 1932, Sis. Muneera Afzal accepted Ahmadiyyat. This proved to be very assuring to for us.





SHARIF AHMAD BAJWA

Br. Bajwa was selected by Hazur to succeed Khan A. R. Bengali in January 1973. Br. Bajwa landed with ample experience as Incharge of the London Mosque that stood him in good-stand. Br. Bajwa organized the Jamaats in America to his taste and brought Brothers even lying in remote corners, on the mailing lists. He was the first missionary in whose regime a considerable number of our American brothers (11) visited, 1973, Rabwah during the Jalsa Salana. He left for Pakistan in July 1974.

His service to America will be remembered for creating closer relationship between individuals and Jamaats and developing a personal touch with the entire membership.

**GRAND BREAKING OF THE
DAYTON MOSQUE**



Included in the picture among others are the missionaries Ghwlam Yasin, Shukar Elahi and Zaigham.

AMIR'S MEETING - 1974



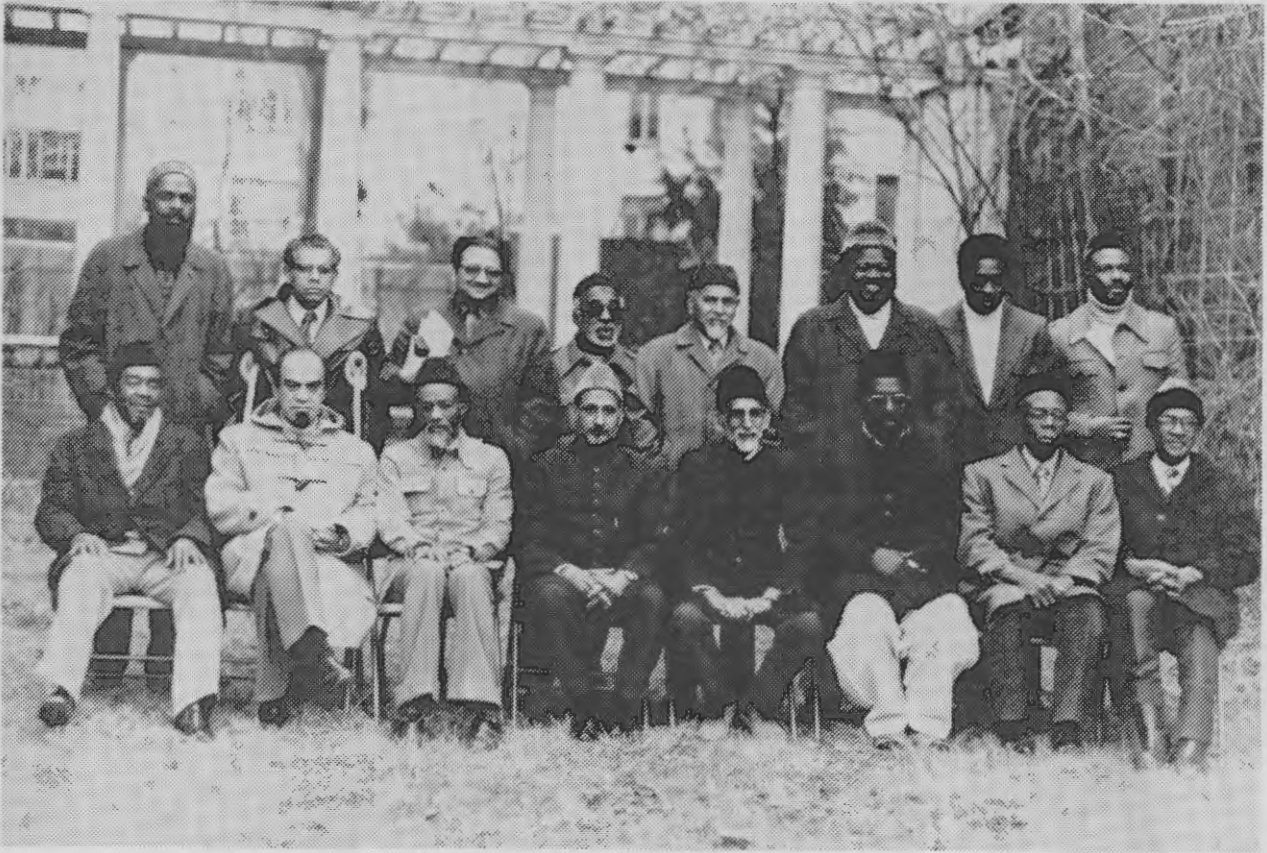
AMIN ULLAH SALIK
Ex-missionary in America
Now working in England



SUFI ABDUL GHÄFFOOR
Formerly missionary in charge in U.S.A.
Till recently cont. Editor
of the review of Religions - Rabwah
A well read and scholarly figure



**HAZART MAULVI NOOR-UD-DIN
KHALIFATUL MASEH I**



Amirs of U.S. Jamaats

History of Ahmadi Jamaats

A Historical Sketch of the New York Mission

By Bashir Afzal, Amir

The New York Mission has experienced its unique share of trials and tribulations. Since its inception in the 1940's, its meeting places have moved from address to address. By 1960's the mission house had come to Jamaica. It was in this decade that this mission hosted the annual convention of the American missions.

The historic turning point for this mission came in 1974 when, by the grace of Allah, we were able to acquire our own building in Brooklyn. This was in answer to our prayers and a culmination of the struggle of many years by our members.

History of the Dayton Jamaat

The Dayton Jamat of the Ahmadiyya Movement in Islam was formally organized in 1933. The membership comprising only a handful of energetic new converts. Today it is one of the largest and more active jamaats in North America.

The earliest regular meeting place for the jamaat was the home of brother Saeed Ahmad. The jamaat later rented a meeting place in Dayton.

Some of the first members in the early jamaat were: Br. Abdul Lateef, Br. Mursil Shafeek and his wife, Sis. Kareema Shafeek, Br. Wali Kareem and his wife, Sis. Lateefa Kareem, and Br. Abdul Qadir.

Br. Abdul Lateef (1873-1938) was the first Daytonian to accept Ahmadiyyat, and he introduced it to numerous other persons.

Br. Mursil Shafeek was introduced to Ahmadiyya in 1934 by Br. Lateef and he served as Amir of the Dayton jamaat from 1939 to 1959, when he passed.

Br. Wali Kareem, another zealot who accepted Ahmadiyya in 1934, presided over the committee responsible for erecting the Mosque. Br. Kareem donated the land on which Fazi-i-Omar Mosque now sits, and contributed generously to its construction.

The largest financial contribution for the Mosque's construction came from Br. Abdul Qadir, another early American convert.

Bro. Shafeek and Bro. Kareem are now deceased, but the wives of Br. Shafeek and Br.

Kareem are still regular and active members of the Dayton Jamaat.

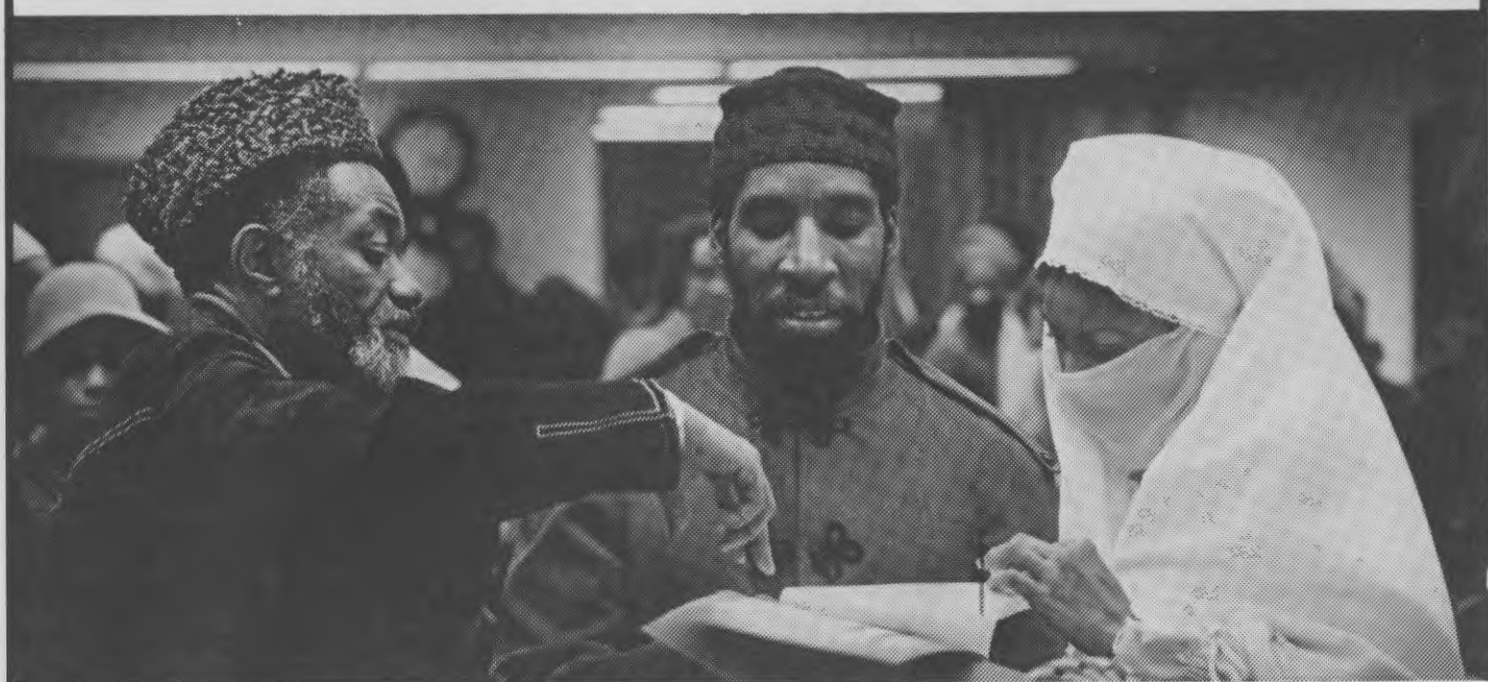
Under the inspiration of Amir Shafeeq, the jamaat proceeded with plans to build a mosque, and in the spring of 1953, a groundbreaking ceremony.

Amir Shafeeq accelerated his efforts to raise funds for building the mosque. The initial money was appropriated for this purpose from the sale of a lot, which the jamaat had previously owned.

Mosque construction began in 1953 with Khuddam and Ansars digging the foundation by free labor.

Completion of the mosque, however, did not resume until 1964, under the direction of Missionary Abdul Hamid. He came to Dayton as the first missionary in residence here in 1963. He like Amir Shafeeq had a dream of completing the mosque. He gave a sermon to this end that was very moving, at the completion of which the late Bro. Wali Kareem stood up with tears in his eyes, his voice

Marriage -- a divine institution



Continued from page 14

trembling and declared: "By Allah if nobody helps me I will complete the mosque alone." He at once pledged \$1,000, his pledge was followed by others.

With complete faith in Allah's help, the plans were launched. The money began to pour in from all sources. As soon as one portion was completed, and there was a need for more money, by Allah's immense Grace, more would come in. This continued until the last brick was laid, and the last piece of furniture was placed. It proved to us that if you make one step to Allah, he makes two to you, if you walk to Him, He runs to you, and if you run to Him, He flies to you!

Missionaries to the Dayton Jamaat:

--Major Abdul Hamid, served from 1963 to 1967. A good instructor, active in propagation of the faith, in addition to his many other good qualities. He was succeeded by Maqbool Ahmad Queslin whose term ended in 1969.

--Abdur Rahman Khan Bengalee, served until his demise in 1972. In addition to being a very humble and saintly personality, he was extremely active, working hard and teaching up until his death. His body was flown back to Rabwah to be buried with the other saintly companions of the Promised Messiah.

--Mian Muhammad Ibrahim, came to Dayton in 1973. A qualified teacher and historian, Bro. Ibrahim has been instrumental in encouraging the institution of purdah.

History of The Baltimore Jamaat

It was Bro. Abdul Kareem who first brought the message of Ahmadiyyat to Baltimore. He was personally responsible for con-

verting 12 members of the jamaat to Ahmadiyyat. Bro. Kareem, who was known for his kindness and thoughtfulness, died in 1946. He was a distinguished pioneer in Islam.

The period of 1947 to 1967 were years of trial and patience. Meetings were held at a rented store front that was painted and decorated by members. Bro. Abdur Rahman, the Amir, and his family, at times were the only persons at meetings.

Among those who joined the mission in this period was Ahmad Ishaq Wali who became the third Amir and continued to serve the Movement until his death in the 1960's. Another addition, was Yaya Sharif who joined the jamaat as a teenager in 1957.

In 1965 and 1966, Bro. Rahman sustained serious injuries which caused the loss of an eye and then a leg. His unshaken faith carried him through, and all who knew him admired his courage.

There were few left in Baltimore to carry on the struggle, but as promised in the Holy Quran, abundant help came from Allah, the Answerer of prayers. A number of Ahmadiis moved to Baltimore. Many activities have recently been undertaken. The jamaat purchased a spacious and beautiful frame house, as the center of the jamaat's activities.

--Bro. Yaya Sharif

History of the St. Louis Jamaat

On January 7, 1949, the Moslem League of the Islamic Brotherhood, Inc., was changed to the Ahmadiyya Movement in Islam, Inc. Thus the St. Louis Jamaat began under the guidance of former Missionary-in-Charge, Shukar I. Hussain.

The first address of the Movement in St. Louis was at 2803 Delman Blvd., a building

transferred to the Movement by the former members of the Moslem League of the Islamic Brotherhood.

From this initial start the steadfast Ahmadies continued to move their meeting places until the St. Louis Jamaat purchased a building in 1974. The building was named Sadiq Mosque by Imam Shahid, Missionary-in-Charge. The St. Louis Jamaat ranks among other Jamaats in number of active members and shows great promise of prosperity for Ahmadiyyat in the Midwest.

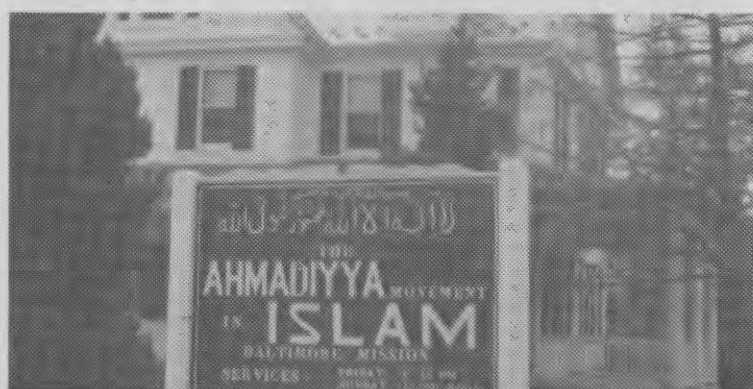
Members of the St. Louis Jamaat were instrumental in founding a grocery store directly across the street from Sadiq Mosque. This group of Ahmadi businessmen are dedicated to furthering the cause of Islam through the proceeds of the Sadiq Enterprises.

The St. Louis Jamaat also has one of the oldest living American Ahmadiis in its fold. Abdullah Ali, born in 1884, Oxford, Miss., came to St. Louis in 1924. He joined Ahmadiyyat in 1933.

If there is one Ahmadi in this country who is known for his unselfish contributions toward the Ahmadiyyat Movement it would have to be Bro. Ali. He was very instrumental in bringing many of the St. Louis Jamaat's eldest members to Ahmadiyyat.

And despite his age, Bro. Ali continues to play an active role in the St. Louis area. He attends every meeting including the Friday prayers. Bro. Ali is also known to speak out on every issue that affects the jamaat. It is easy to spot Bro. Ali at our annual conventions. He is always one of the first persons on the prayer rug.

Bro. Munir Ahmad is the Amir of the St. Louis, Mo., Jamaat.



Dayton Mosque
Washington, D.C.
St. Louis, Mo.
Baltimore, Md.

History of American Jamaats

Historical sketch York-Harrisburg Jamaat
The York-Harrisburg Jamaat encompasses two major cities and the surrounding counties in central Pennsylvania. Both cities have universities, hospitals and all manner of services. They are surrounded by beautiful farmland.

The Jamaat was organized by two Ahmadi families, one near each of the two cities. In 1973, one family, Muhammad Aslam Khan and his wife Rashida Begum are progeny of companions of the Promised Messiah who lived in Nairobi, Kenya for several years before coming to the States.

The second family is that of Yahya Sharif Abdullah and his wife, Aisha Nurun-Nisa, who have a Jewish background. Bro. Yahya embraced Islam in 1957. He is a district executive with the Boy Scout movement and was appointed Amir when the Jamaat was organized. The Sharif family has been blessed with four children.

In 1974, a third family came from Nairobi, Kenya and joined the jamaat. Hamid Ahmad Bhatti and his wife, Mumtaz Bushra were active in the Movement for many years. They are blessed with three sons.

The Jamaat has actively engaged in service to those incarcerated at Camp Hill institution, where some young men have embraced Islam. Upon release, two have joined the Philadelphia Jamaat. Both Amir Yahya and Brother Aslam are chaplains for the state of Pennsylvania.

The Jamaat has made a good impact upon York where the Amir and members have addressed several church and school meetings.

The York-Harrisburg Lajna Imaullah is organized and faithfully striving to meet monthly and have a program. Sisters share the work. The Jamaat holds meetings at the home of various brothers.

Ahmadiyyat in Pittsburgh, PA.

Ahmadiyyat or True Islam was introduced in the Pittsburgh area by Dr. Yusuf Khan, honorary missionary. It is said that Dr. Khan was a dynamic speaker with a pleasing personality that kept his audience spellbound. His administration was during the Depression years in the '30s. People were unemployed with plenty of time to flock to hear about the religion of Islam. It is said that at one time there were over 500 members here. Schools were started in outlying communities for community progress. Once a month, all of the communities would come together collectively in Pittsburgh. People were so enthused that they would attend all meetings, some would walk for miles. As the brothers progressed and became well versed, Dr. Khan made some of them Sheiks to go out and preach Islam. Many of the Sheiks became very good speakers, for a time Islam flourished, then some of those who were so enthused became discontented and left the Movement or started other branches of Islam.

Bro. Sufi Mutir Rahman Bengalee was our next Missionary to come to Pittsburgh. He made his headquarters at the home of Bro. Abu and Rahmat Saleh and at the home of Bro. Muhammad and Saleema Fazl. He organized Lajna and appointed its first president.

Bro. Abu Saleh was the first Imam of the Pittsburgh Mosque, he served many years, he preached Islam everywhere he went and made many sacrifices.

Bro. Munawar Ahmad was the first missionary sent directly to Pittsburgh. He held weekly classes and kept busy preaching Islam. At the time he became ill, bro. Munawar continued to teach even from his bed. He died a martyr and was eventually buried in Pittsburgh.

Bro. Abdul Qadir Zaighum was our next missionary. He stayed for several years, organizing and preaching Islam.

Ahmad Shaheed became Amir and served on the Movement's Board of Directors.

The next missionary was Jawad Ali, who came with his wife. He was very dedicated as was his wife who died here.

Bro. Abdul Azeez was our next Amir. He was loved by all. He and his wife, Hamida made many sacrifices for Ahmadiyyat.

Bro. A. R. Khan Bengalee was the last missionary to live with us. He was like a father, humble, pious and always looking to preach the message of Islam.

Our present Amir is Bro. Jamilur Rahman, a dedicated person, serving Ahmadiyyat.

The Pittsburgh Mission recently purchased a building with the assistance of five brothers who donated the necessary funds. They are: Abu Saleh, Akmal Saleh, Talib Elahee, Basheer Afzal and Ahmad Shaheed.

There are so many others who served faithfully throughout the years until death came, others who are still working, helping those who are in official capacity. It would be difficult to mention all of the names in such a short article.

An outline of the Ahmadiyya Movement in Canada

As early as 1940, an Ahmadi brother, Shaikh Karam Din of Qadian came to the Canadian Province of Nova Scotia.

He was the first Ahmadi to land on Canadian soil, followed by Sufi Aziz Ahmad who came to the States in 1947 and then to Canada in 1953.

The brothers who came to Toronto very soon felt the necessity of establishing the Movement in Canada and that in the face of the vast resources of this 'New World' more and more Ahmadis should migrate to Canada from the Indian sub-continent.

Around the year 1961, Sahibzada Mirza Mubarak Ahmad, Vakeel-u-tabshir, Rabwah, along with the then American missionary, Abdul Qadir Zaighum, visited Toronto and ex-

plored the prospects of opening a mission in Canada. Ever since missionaries stationed in the States have been visiting Canada off and on, but the idea of having a permanent missionary is still awaiting implementation. Around the year, 1965, the first congregational prayer was offered at the house of Mian Ataullah Sahib. His house thus became the first centre of activity of the Ahmadiyya Movement in Canada. A move was then made to get the Movement registered with the government.

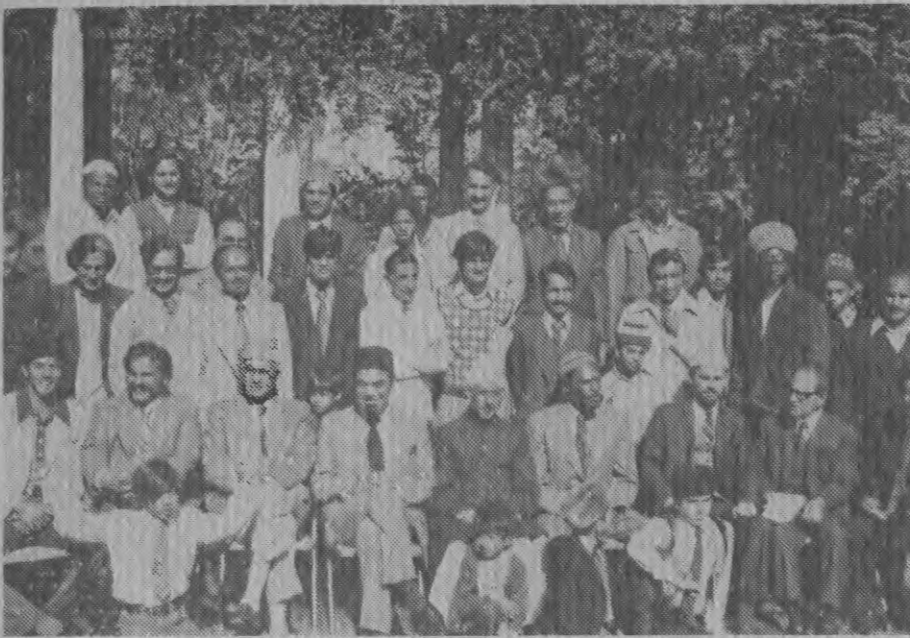
The Ahmadiyya Movement in Canada is not only a beneficent body for its members, but to other people as well, irrespective of race or religion. Like in 1971, the war of India-Pakistan, a handsome amount of donation was collected and given to the Government of Pakistan. Each Ahmadi is a moving-missionary in his person.

Discussions on Islam are held, books distributed and lent to a great many people. It would be a great injustice not to mention here a striking example of Massod A. Khan who incessantly preached to a Canadian and very recently Mr. Dennis David a distinguished architect took Bai't and entered the fold of Ahmadiyyat.

The Canadian Jamaat is divided into a number of chapters. The largest community is settled in the city of Toronto. There are families in Vancouver, Calgary, Saskatchewan, St. Catherine, Sudbury, London, Waterloo, Deep River, Bramalea, Ottawa, Mississauga, Hamilton and Kitchener. In the province of Quebec the Ahmadis are concentrated in the metropolis of Montreal. In Nova Scotia there are also some families.

"Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth, has foretold me that He shall spread this, His own community, in all parts of the world and shall grant victory over all by dint of reasons and arguments. The days are approaching, they are at the door, when this shall be the only religion that shall be held in esteem by all. God shall bless this religion and this movement in an extraordinary manner and shall bring to naught everyone who has an evil design against it. He shall grant it lasting victory that shall continue to the end of the days. There shall be only one religion and only one Guide on the surface of the earth. I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth." (Tazkira Shahadatain pp 64-65)

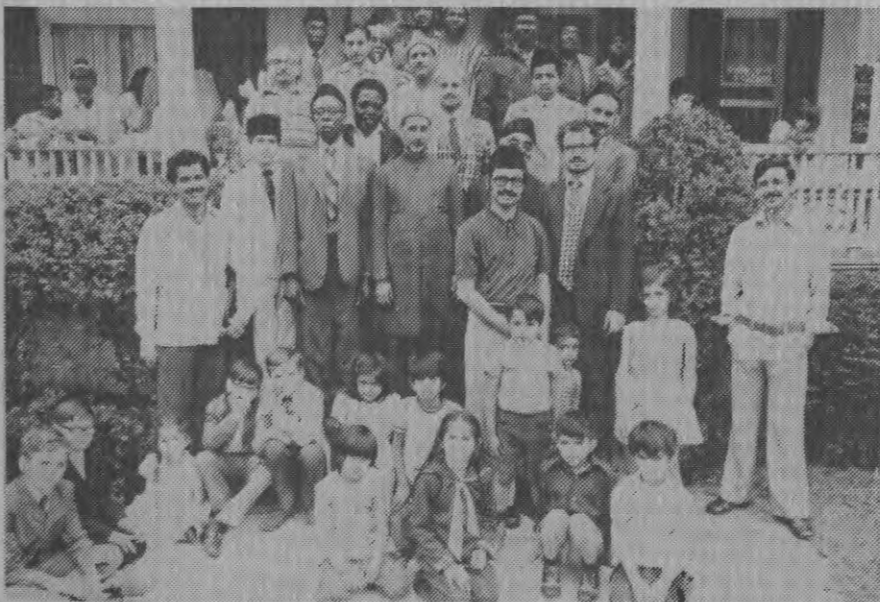
"Well, the time is coming, nay, it is near at hand when this Movement shall become world wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with whom nothing is impossible." (Tohfa-i-Golarwiyya p. 56)



**Id-ul-Fitr
Washington
Mission**



**Washington
Mission**



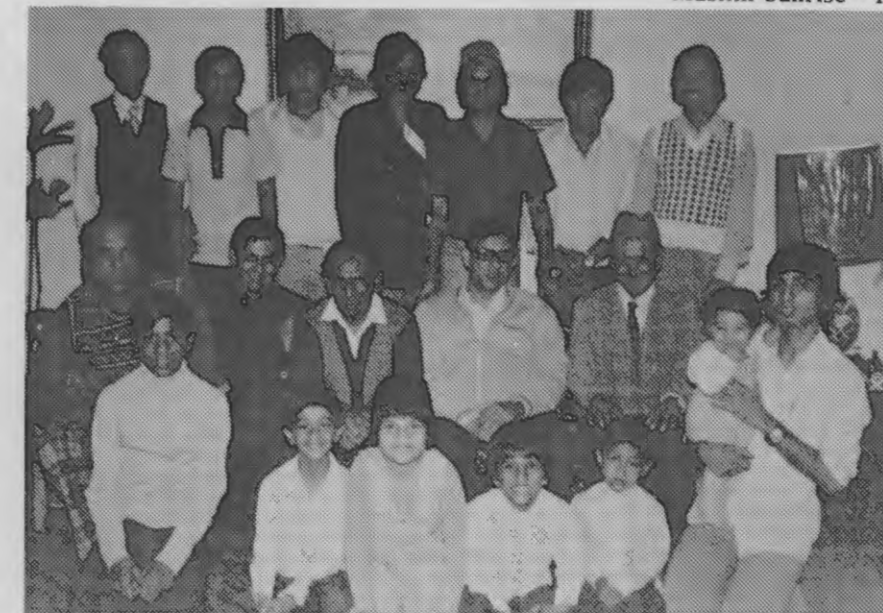
**Khalifat Day
Baltimore Mission**



Dayton, Ohio



St. Louis, Mo.



Toronto, Canada

Ahmadis



Canada



Boston, Mass.



New York, N.Y.



WAUKEGAN, ILL.,

